



THE HOLOCAUST

A TEACHING GUIDE FOR CATHOLIC SCHOOLS

DANIEL C. NAPOLITANO



The Holocaust

A Teaching Guide for Catholic Schools

Daniel C. Napolitano

Dedicated to
the memory of Fr. Edward Flannery,
author of *The Anguish of the Jews*, and a leading proponent
within the Catholic world for studying the Holocaust
and the history of antisemitism.



PRESENTED TO

HIS HOLINESS, POPE JOHN PAUL II

with deepest gratitude and respect on the occasion of this papal audience
in appreciation for the work the Holy Father has done
in building alliances between Jewish and Catholic communities,
and for his advocacy in bringing the story of the Holocaust
to millions of Catholics around the world

By Miles Lerman, Chairman Emeritus
United States Holocaust Memorial Council
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The Holocaust: A Teaching Guide for Catholic Schools

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The booklet and its online Web version are used by thousands of teachers to teach the history of the Holocaust to Catholic students and adults around the world. It has become an essential resource in Catholic schools in America and elsewhere regarding the teaching of the Holocaust. The Spanish version—*El Holocausto: Una perspectiva católica para su enseñanza*—was produced by educators in Argentina for use with their teacher education programs and is being made available to all who speak or teach in Spanish. Mr. Napolitano was on the faculty at Georgetown Preparatory School, a Jesuit high school, when he was chosen to participate in the United States Holocaust Memorial Museum's prestigious Mandel Teacher Fellowship Program. He produced the booklet as part of his activities as a Fellow and leader in Holocaust education. Mr. Napolitano is currently on the staff of the Education Division at the United States Holocaust Memorial Museum.



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Foreword


By coincidence, I was on an airplane flying from Jerusalem to Rome with a joint pilgrimage group of rabbis and Catholic bishops when the Holy See issued its moving and provocative statement, *We Remember: A Reflection on the Shoah* (March 16, 1998). That document calls on the Church as a whole to repent for the particular role of those of our fellow baptized Christians who participated in perpetrating the Holocaust or failed to do what they could to stop it. It also mandates repentance for centuries of negative Christian teaching against Jews and Judaism that, as the Pope reminded a group of theologians assembled in Rome in 1997 to discuss the issue, misinterpreted the New Testament beginning in the Second Century in a way that led to widespread, hostile attitudes toward and even violent acts against Jews:

At the end of the millennium the Catholic Church desires to express her deep sorrow for the failures of her sons and daughters in every age. This is an act of repentance (*teshuvah*), since as members of the Church we are linked to the sins as well as the merits of all her children...It is not a matter of mere words but of binding commitment...Humanity cannot permit all that [*the Shoah*] to happen again. We pray that our sorrow for the tragedy which the Jewish people has suffered in our century will lead to a new relationship with the Jewish people. We wish to turn awareness of past sins into a firm resolve to build a new future in which there will be no more anti-Judaism among Christians...but rather a shared mutual respect as befits those who adore the one Creator and Lord and have a common father in faith, Abraham.

In a statement on the implications of the document issued from Rome by Cardinal William Keeler and myself the day after its promulgation, we drew out two critical mandates for its implementation in local Churches around the world:

First, we must commit our resources, our historians, sociologists, theologians and other scholars, to study together with their Jewish counterparts all the evidence with a view to a healing of memories, a reconciliation of history. Second, we must look at the implications of this document for our educational programs, its opportunities for rethinking old categories as well as probing the most difficult areas of moral thought. To take the Holocaust seriously is to look back at centuries of Christian misunderstandings both of Judaism and of the New Testament itself, as the text emphasizes, and seek to replace them with more accurate appreciations of both. How shall we embody what this statement calls us to do in our classrooms and from our pulpits?

The present teaching guide, I believe, makes a significant as well as “user-friendly” contribution to Catholic schools and Catholic religious education programs seeking to fulfill the mandate of the Holy See and its tremendous challenges (and opportunities!) for Catholic educators. Written by a teacher who draws on his own experience with students in a Catholic high school setting, it has an immediacy and practicality that can help other teachers develop their own unique applications of its principles in their own settings and with their own students. There is little I can add to it save perhaps for two reflections from American bishops. The first was issued by the Chairman of the National Conference of Catholic Bishops’ Committee for Ecumenical and Interreligious Relations, Archbishop Oscar Lipscomb, on the occasion of the 50th anniversary of the liberation of Auschwitz:



As we join this year with our fellow Americans, especially our Jewish sisters and brothers, in prayerful commemorations of the millions of victims of the Holocaust, American Catholics will recall with profound gratitude the tremendous sacrifices made by the generation which defeated Hitler. But as Americans and as Catholics, we also recall with humility and a sense of regret the opportunities that were lost to save lives.

Archbishop Lipscomb went on to mention the Allied failure to bomb “the railroad lines leading to Auschwitz” and the repulsion of the *St. Louis* (a ship filled with Jewish refugees which was refused permission to disembark its passengers in Miami and took them back to Europe). He concludes, “Having fought the war against Hitler, Americans do not feel personal guilt for what the Nazis did. But American Catholics do acknowledge a real sense of responsibility for what fellow members of the community of the baptized did not do to save lives.” This distinction between “personal guilt” and “responsibility” can also be found in the Holy See’s *We Remember*, and I believe rightly so. Catholics are well represented among all the categories of the generation of Europeans and Americans that endured the Holocaust. They can be found among both its direct victims and its perpetrators, among its bystanders and among the “righteous” who sought to save Jewish lives at the risk of their own and of their families.

Cardinal William Keeler of Baltimore, speaking as Episcopal Moderator for Catholic-Jewish Relations for the U.S. bishops nationally, reflected for all of us on “The Lessons of the Rescuers” during a ceremony honoring them held at the U.S. Holocaust Memorial Museum in Washington in 1997. The first lesson, Cardinal Keeler reminded those gathered, is that

the Church can only approach the *Shoah* in such a place and on such an occasion in a spirit of repentance (*teshuvah*) for the evil that so many of its baptized members perpetrated and so many others failed to stop...The saving deeds and lives of Catholics that we remember here today represent crucially important moral lights in a period of darkness. Our celebration of the brightness of that light and the preciousness of that witness is at once intensified and muted by the poignant awareness that they were, when all is said and done, relatively few among us, and no one can know how many, because some surely perished with those they tried to save.¹

The righteous are to be contemplated, not as a means of escaping responsibility for the past but as “our models for the future.” These were people who, whatever their station in life, tended to have a secure understanding of the most basic moral values, and “a deep sense that there was ultimate meaning to life beyond the present.” Thus, when faced with life and death decisions, which needed to be made immediately and could not be put off even for minutes, much less hours or days, they acted immediately, seemingly instinctively, to save.

It is instilling this instinct to save in our students that, ultimately, Holocaust education is all about.

Dr. Eugene J. Fisher, Associate Director
Secretariat for Ecumenical and Interreligious Affairs
National Conference of Catholic Bishops



Why Should a Catholic School Teach about the Holocaust?

a personal reflection

When I was 18 years old I went off to college at Tulane University in New Orleans, Louisiana. There I met my freshman roommate, Steve. We were quite different. I had grown up in middle class Levittown near Washington, DC. He was from affluent Encino in Los Angeles. I was on an Air Force ROTC scholarship. He was pre-med. I was studying business. He was majoring in biology. I was Catholic. He was Jewish. We were obviously quite different, and had a great deal to talk about as we set out to spend the year together. But of all the things we discussed that year, it was the religious difference that fascinated us most and there is one particular incident that stands out in my memory.

For his entire life Steve had been steeped in teachings about the Holocaust. I, as a Catholic, knew nothing of the history of antisemitism, the Nazis or the Holocaust. In mid-October of our freshman year, the famed hunter of Nazi war criminals, Simon Wiesenthal, came to speak on campus. Steve invited me to join him at the lecture and even offered to pay the \$5 admission for me. I told him no. He was dismayed, but went to the lecture without me. The reason I didn't go to the lecture, and the reason I tell the story now, is this: I didn't know anything about the Holocaust, or even who Simon Wiesenthal was, and, more importantly, I didn't care. I didn't know and I didn't care. I knew nothing about the horrors and atrocities of the Holocaust, and I didn't care to know about them.

Eight years ago, in an ironic twist of fate, I inherited the job of teaching a course which

included a nine week unit on Holocaust Studies. Suddenly, I needed to know a great deal about the Holocaust. I have spent the better part of the last eight years trying to come to terms with the Holocaust. I am now convinced that it is one of the most significant and important events of this century for Catholics as well as Jews. As a Catholic educator, I believe that if we want anything from our graduates it is that they know about the history and life of the world around them, and that they care about that history, that life and that world. An excellent way to help our students to understand and to care about the world is through teaching about the Holocaust. It is not the only worthwhile topic clamoring for space in our curricula; however, for Catholic educators I believe it is among the most important and most valuable. I would like to offer at least four compelling reasons for its importance.

The first reason is our own history. As a rule we are quite proud of our 2000 years of religious growth and cultural contributions. Most Catholics are aware of any number of saints, popes and religious founders who have fed the poor, educated the ignorant, liberated the captive and genuinely touched the world with the loving hand of Christ. But what most Catholics are not aware of is how that history has harbored a tremendous antisemitic legacy, a legacy of intense hatred towards the Jews for millennia.

It was our St. John Chrysostom who called the Jews "the most miserable of all men...lustful, rapacious, greedy, and perfidious bandits."² It was our St. Augustine who referred to them as "slave-librarians" who exist "for the salvation

of the nation but not for their own [salvation].”³ It was our medieval Catholic forebears who, as one author states, degraded the Jews as “social outcasts.”⁴

More recently, it was our own Vatican leaders who, in signing a concordat with the Nazis on July 23, 1933, were among the first to acknowledge Hitler as the leader of Germany, and thus give credence and legitimacy to the Nazis. One of the saddest parts of our history is that many of the laws passed by the Nazis against the Jews had direct antecedents in Catholic laws through the centuries.⁵ It is important that we acknowledge the truth, however uncomfortable, of our history. Teaching about the Holocaust is an opportunity to do that. Our Catholic students need to know the truth about our history. My experience has shown me that when they know, they also care.

The second point of value in studying the Holocaust is in the area of sociopolitical discourse. To teach the Holocaust is to ask the question: How did a civilized, western democracy in the 20th century come to be governed by a barbaric totalitarian regime? In responding to that question the students are faced with a multiplicity of socio-political factors: the importance of economics in a society, the influence of literature, art and propaganda, the power of scientific knowledge and language, and the importance of personal involvement in civic matters.⁶ By studying and analyzing the confluence of Germany’s national humiliation, economic depression and political instability in the ’20s and ’30s, students begin to understand and appreciate the real nature of social choices and social action. Suddenly they begin to see concretely what “voting your wallet over your conscience” really means. They come to know the impact of political intrigue, short-term solutions, economic choices and aberrations of national pride. By knowing, they come by degrees to care about such things.

The third critical area deals with “marginal

peoples.” To our credit, for at least the last 100 years and possibly longer, Catholicism has been at the forefront of standing up for the dignity of the human person in the modern world. This is particularly true of the poor and the working class. Catholic educators endeavor to teach our students about the inherent value of each and every human being. Teaching about the Holocaust allows us to add to our canon how a society can very subtly and deliberately lose sight of that value. It shows us how a group of people can be easily moved to the margins of a society, and then slowly removed from that society all together. The Nazis were masters of advertising, scapegoating and duplicitous language, all elements which are quite pervasive in our own society. Prior to their assumption of power in 1933, the Nazis had sustained a long campaign of “demonizing” the Jews and mainstreaming the language of hate. Once they were in power, they first removed Jews from the moral and civic responsibilities of non-Jews, then from their schools, then from their towns, then from their countries, and then, and only then, had they been given the opportunity, from the world in which we live and breathe.

In studying this history students begin to see the power of language, of labels, of derogatory speeches, of nuanced political statements, and so on. They begin to apprehend the cumulative effect of the daily occurrences of humiliation, intimidation, and violence, and their impact on the social fabric of communities and nations. From this awareness flows an appreciation of an inherent need for national and international vigilance in protecting minorities.

The fourth reason for including Holocaust studies in our curricula is our relationship with Jews today. We know in our sacrament of reconciliation that confession and heartfelt repentance are only the beginning. Such repentance must be coupled with sincere activity to right the wrong we have created. Our repentance must take the form of informed activism which

arises from our knowledge of “the tragic connection between our theological teachings of anti-Judaism and the perpetuation of antisemitic behaviors.”⁷ We cannot simply “go and sin no more,” but need to embrace our church’s past “teaching of contempt” with the resolve that education and commitment to a moral vision rooted in respect for Jews and Judaism will strengthen our role as witnesses to the message of Jesus Christ. While it is true that we cannot change the actions of the past, we can begin to teach anew. We can begin to put an end to the mythologies and ignorance in our society. Few Catholics today accept ancient blood libels against the Jews, but many still tolerate more subtle, contemporary antisemitic notions.

From Charles Coughlin in the 30’s to social and political leaders in our own time, we see that Catholics are among those who allow for antisemitic barbs, jokes, prejudices and myths. Our portrayal of Jews through out history has had a devastating effect on their lives and culture. We need to help our students see Judaism in a new light. We need to begin to dismantle the cryptic indifference or misunderstandings within our own subculture of America, so that the wrongs of the past may in some way be rectified.

After eight years of teaching Holocaust Studies in a Catholic School, I am convinced of its layered opportunities for learning and growing in wisdom. The central question is: How can Catholics in the twenty-first century be moved to shun indifference, to choose the moral high ground and take risks—such as those, who at great personal risk, helped Jews during the Holocaust. Dr. Nechama Tec was saved from the horrors of the death camps by Christian families and strangers in Poland who hid her and her family. She has written extensively on the nature of those people who helped and rescued Jews in Nazi-occupied Europe.

Dr. Tec’s writings bring to mind ways that Catholic education can foster the growth of requisite traits that inspire individuals to imitate the heroism of Holocaust rescuers. Following a lecture at the United States Holocaust Memorial Museum, Dr. Tec responded to a question asking for an insight into the kinds of people who stood against the tide of Nazi propaganda and helped Jews escape and survive. Her answer illuminates some of the ideals that Catholic educators seek to inculcate in their students. While she proposed as many as six distinct characteristics of rescuers, two stand out as relevant to the goals of Catholic education. In describing the characteristics of a rescuer, she said that most rescuers had a clear sense in their own minds as to the difference between what is good and what is bad. Additionally, they were not afraid to stand on their own. They felt no compunction to necessarily follow others.⁸

We are about to conclude the bloodiest century in human history. As Catholic educators we have the rare opportunity to prepare our students to see themselves as citizens in a world that needs individuals trained to recognize the difference between good and evil; and who are ready to choose the good. Studying the Holocaust within the moral framework of a Catholic school curriculum will help to prepare our students to meet the moral challenges of the twenty-first century. Additionally, it might allow them to go off to college, to meet new and interesting roommates of their own, and to be far more prepared for the challenges of life than I was.



Guidelines for Teaching about the Holocaust and the History of Anti-Judaism and Western Antisemitism in a Catholic School Setting

[Note: The guidelines listed below should be viewed in conjunction with the United States Holocaust Memorial Museum's guidelines for *Teaching about the Holocaust*. There are critical points to keep in mind as one teaches about the Holocaust, and there are additional points when one does so within a Catholic school setting (cf. <http://www.ushmm.org>).]

1. Understand your rationale for teaching about the history of Western antisemitism and the history of the Holocaust.

In recent decades the Holocaust, because of its historical significance, has become a popular topic for inclusion in school curricula. It is essential that each teacher understand his or her reason for including it in a course of studies. Teaching the history of Western antisemitism and the history of the Holocaust as history is somewhat different from teaching them within a religious studies department or a literature program. It is of value on many levels, but does not translate well without clear guidelines and goals. Be able to defend its inclusion in the curriculum. Be specific about your objectives. Do not try to teach every lesson the Holocaust offers.

There are three fundamental elements to the Holocaust that make it ideally suited to classroom discussion.

- The Holocaust occurred in recent history and had a clear beginning and end.
- The documentation on the Holocaust is extensive. The Nazis kept meticulous records, and most of these fell into Allied hands at the end of the war.
- The Holocaust was particularly diabolical with clearly defined “Goods” and “Evils.”

All of these are helpful from an academic perspective. In addition to supporting a unit on the Holocaust, the history of antisemitism is also very clearly “Catholic history” as well.

2. Keep the mission of the school in mind. One can argue that the Holocaust occurred because countless millions of average citizens and civic leaders lost track of their political and moral obligations and responsibilities. As Catholics, the moral education and development of our students is always paramount in our mission as educators. The Holocaust is an excellent opportunity to integrate the goals of the school into the curriculum. Educating our students to be responsible, informed and morally grounded leaders for tomorrow includes teaching them about the mistakes of our past.

When it comes to understanding the importance of moral imperatives and the necessity of protecting the welfare of “the other,” the period of the Holocaust and the Nazi era is replete with examples. From the rise of the Nazis after World War I through their occupation of Europe in World War II, the actions of the Nazis violated all known moral precepts. One can study virtually every facet of the human condition and the human moral experience by examining this history. Studying the Holocaust demands that one ask, “[w]hat is man? What is the meaning and purpose of our life? What is goodness and what is sin?... What, finally, is that ultimate and unutterable mystery which engulfs our being, and whence we take our rise, and whither our journey leads us?”⁹ Such questions, of course, lie at the heart of all Catholic education.

3. Distinguish between Anti-Judaism and Antisemitism.

While scholars debate the exact nature of the relationship between Christian anti-Judaism and Nazi antisemitism, the antisemitic sentiments in Germany that contributed to the rise of the Nazis have their antecedents in the anti-Judaic teachings and practices of Catholic/Christian Europe. It is essential to understand that Hitler's hatred for the Jews was buttressed by a culture with a history of almost 2000 years of degradation of the Jews at the hands of the Catholic and Christian Churches. Catholics need to know this. It is part of our history that informs who we are as a people today. Additionally, it explains why the Holocaust ought to be as important to Catholics as it traditionally is to Jews.

The distinction between the terms anti-Judaism and antisemitism is important. The hyphen in anti-Judaism appropriately indicates beliefs and actions that are opposed to Jews as a religious body. This is the nature of civil and religious opposition to Jews from the time before Jesus into the 19th century. In contrast, the term antisemitism is spelled without the hyphen because it connotes actions not against Semites in general, but against Jews in particular. The rise of science and Darwinism in the 19th century led to a conscious effort by some men to put a pseudo scientific veneer on traditional Jew-hatred. Their work gave rise to a thoroughly modern animosity toward Jews that became opposition not simply to Jewish religious identity but to their allegedly biological or "racial" inferiority. In contemporary scholarship the term antisemitism is often wrongly used as the umbrella term for both kinds of opposition throughout history. One should be aware of the multiple connotations of the term.

4. Present a balanced and honest view of the role played by Christian Churches and their leaders during the Holocaust
While the role of the Vatican during the

Holocaust is an area of on-going research, the fundamental facts of history are clear.

Throughout the Nazi era the popes failed, directly or explicitly, to counteract or attack the policies of Hitler and the Nazis.¹⁰ Additionally, the Vatican failed to withdraw official support for traditionally antisemitic teachings about the Jews, e.g., the charge of deicide. The same can be said of most Protestant leaders. Certainly over the 2000 years of Catholic history, some popes made efforts to support and protect the Jews, but, for the most part, leaders of the Catholic Church at all levels were at the forefront of anti-Jewish and antisemitic activities, e.g., The Crusades and The Spanish Inquisition. Let the truth stand on its own no matter how painful that truth may be.

The issues central to the role of the Catholic Church during the Holocaust are the life and actions of Pius XII. His supporters claim that his policy of *realpolitik* was a strategy aimed at keeping the Church's hands free to help the Jews and other victims of the Nazis. His detractors claim that his silence and maneuvering behind the scenes amounted to impotence in the face of real danger to the European people. Current research is giving shape to this rather enigmatic papal figure and his reign during the Nazi era. A Catholic teacher needs to remember to convey historical truths accurately with an appropriate respect for the Church and the office of the papacy. It is in presenting our criticisms or support with a balanced and honest view of history and the papacy that we best educate our students in the lessons of history and the value of the Catholic experience.

5. Incorporate elements of post-biblical and contemporary Judaism into the course.
Contemporary Judaism bears little resemblance to the Judaism under Abraham, Moses and David. Unfortunately, most Catholic students learn little about the life, teachings and beliefs of the Jews after the advent of Christianity. This tends to diminish the respect for Jews as a peo-

ple and of Judaism as a religion and culture. It also increases the chasm of ignorance that divides Jews and Catholics today. Catholics need to understand how Jews see themselves in the context of the world. Any course on the history of anti-Judaism, antisemitism and the Holocaust needs to provide some experience of learning about Judaism as a modern faith experience.

It is obviously difficult to teach the entire 2000 year history of the Jews since Jesus Christ within a single unit on or before a unit on the Holocaust. However one approach is to emphasize the development of the four denominations within contemporary Judaism, e.g., Orthodox, Conservative, Reconstructionist and Reform.¹¹ Then one can identify the teachings of a few historical figures such as Hillel, Maimonides and Theodore Herzl. Finally one can introduce Catholic students to Jewish concepts about virtue with *mitzvah*, *tikkun olam* and *tzedakah*. This final point dismantles the notion that to be virtuous is to “do the Christian thing,” and asserts that virtue is as much a part of the Judaic, as it is the Christian, experience. This is a crucial step in building up Catholic understanding of, and respect for, Jewish life, religion and culture.

6. Do not overemphasize or romanticize the role of rescuers.

The real value in studying the Holocaust is in demonstrating how easy it is for people to overlook their obligations to others in society. It is important to recognize the fundamental impulses of those who chose to do the morally “right” thing in a time of crisis. However, the number of people who made the choice to risk their lives and security for the Jews pales in comparison to those who did not make that choice. The Oscar Schindlers and Raoul Wallenbergs were few and far between. The Holocaust is primarily an example of how people failed one another.

Additionally it is essential to recognize the resistance and “rescuers” among the Jews

themselves. Rescuers were not only those who attempted to hide or protect Jews. Rescuers are those who in the face of unimaginable horror maintained their respect for life and human dignity by either doing something to protect Jews or not doing things that would have hurt Jews. There were as many Jews who held this standard as there were men and women of other faiths. One must never purport to present a view of the Jews as helpless victims and other European groups, Catholic or non-Catholic, as the great saviors of the Jewish people. This will only further exacerbate the anti-Judaic and antisemitic myths and stereotypes about Jews already prevalent in American society.

7. Be sensitive to the needs and predilections of your students.

The Catholic legacy of religious anti-Judaism and antisemitism and its connection to the rise of Adolf Hitler and Nazism is a little known and rarely taught segment of Catholic history. Understand that not all students will be willing to acknowledge or accept the failures of the institutional church and of the individuals within that church. While a teacher cannot diminish or downplay the role and responsibilities of the Church in this history, he or she can be sensitive to how material is shared. All students, to some degree, need to be able to look up to the institutions of their society. Criticizing those institutions can be particularly hard for some students, especially younger students. Additionally, we must recognize that antisemitism is alive and well in our world. The students may well have real, or at least residual, antisemitic views, and therefore will approach such a course with negative and possibly hostile feelings.

When faced with resistance or confusion on the part of the student, a teacher should bear in mind the great scholastic adage, “that which is received is received in the mode of the recipient.” The teacher needs to accept and honor the student’s position at least as “the student’s

position.” This is not the same as honoring the position itself. Hopefully by respecting the individual student, the teacher will bear out the lessons to be found in studying the Holocaust. This resistance is never more challenging than when one is dealing with individuals who either admire the philosophies of Adolf Hitler or deny the existence of the Holocaust or both. Quite honestly there is no easy response to such a position. Nonetheless the instructor is apt to have greater success with the individual student, as long as there is nothing disruptive about the student’s behavior, by tolerating rather than by trying to “argue down” or vehemently disprove such opinions. Allow for diversity of opinions to exist but do not necessarily draw on them equally.

8. Never overemphasize or try to recreate the horror of the history.

The truth of the Holocaust is horrible enough. It does not need to be magnified. It simply needs to be clarified and explained. We misjudge and disrespect our students when we lean on or use scare or shock tactics. The core of a Catholic school curriculum is that the sacredness and dignity of all human life must be respected. We fail to respect the dignity of our students when we subject them to inappropriate materials. We cannot use films, activities and simulations that either overwhelm the personal and moral sensitivities of the students or that subject them to some degree of personal degradation in some misguided effort to connect the students with the suffering endured by the victims of historical anti-Judaism, anti-semitism or of the Holocaust. It is important to remember that “[t]he experience of reading texts differs fundamentally from simulations which inject a ‘hands-on,’ sporty feel to a topic that is inherently serious. Student reading of selections and analyses of media responses with varying perspectives of events of intolerance and genocide can do more to facilitate understanding than reductive attempts at recreation or simulation.”¹²

9. Recognize that suffering is a universal experience.

Few students in our classrooms can have any real idea of the suffering endured by the Jews at the hands of antisemitic groups in history or of the Nazis during the Holocaust. It is ridiculous to try and convey that suffering to them. However each one of our students has suffered on some level. Allow them to look at that suffering without comparing and contrasting it with the suffering of others. Encourage them to draw insights into suffering and the human condition that will invite some reflection on the importance of living an ethical and transcendent (i.e., truly Catholic) life. A model for this approach is in Victor Frankl’s *Man’s Search for Meaning*. Frankl’s work is commonplace in Catholic schools, and is a perfect touchstone for learning about suffering and the instinct to protect one’s “personhood” in an environment of suffering and debasement. His work is essentially a treatise on his efforts to understand his suffering as a victim of the Nazis.

10. Connect the lessons and insights of the history of Western antisemitism and the Holocaust to the larger experience of the Catholic school curriculum and the individual lives of the students. Do not isolate this unit. It is essential that Catholic students accept the elements of a course in Holocaust Studies as real and important. Therefore, Holocaust studies must be viewed as integral to their school experience and their individual lives. Teaching about the Holocaust across disciplines or with the respect and support of other departments is crucial to conveying its validity and importance to students.



Resources for Teaching

Information on the history of Western antisemitism and the Holocaust is readily available in most libraries and on the Internet. Listed below are a number of publications and web sites that will offer initial points of departure to anyone who is new to the field. This list is by no means exhaustive and seeks only to highlight a few valuable educational resources.

Publications:

1. *A Resource Book for Educators: Teaching About the Holocaust* – This publication from the USHMM is an outstanding resource on the Holocaust. In addition to an excellent summary of the Holocaust era and an excellent timeline, it also contains an extensive bibliography of books for the classroom listed according to grade levels. It can be obtained by contacting the USHMM's resource center. Also, portions are included in the USHMM's web site listed below.
2. "Nostra Aetate" – This very short essay from the *Documents of the Second Vatican Council* is essential to Jewish-Catholic relations, and should be integral to any Catholic discussion of the Holocaust. The focus is on the Church's relationship with all non-Catholic religions, but it includes a clear repudiation of the Church's traditional teachings against the Jews.
3. *Jewish Literacy*, Rabbi Joseph Telushkin – This is an excellent reference for anything and everything Jewish. It is a very readable work with an encyclopedic format. In addition to discussions of Jewish theology and ritual, it also contains excellent one- and two-page essays on facets of antisemitism and the Holocaust. These are easily reproduced for classroom use.
4. *Dimensions: A Journal of Holocaust Studies* – This is an outstanding publication from the Anti-Defamation League. Each issue is dedicated to a specific topic. For example, an excellent and particularly relevant issue is entitled "The Churches and the Holocaust: A Reconsideration" (v. 12, n. 2). [www.adl.org]
5. *Ideology of Death*, John Weiss – The renowned Holocaust historian Raul Hilberg said of this book, "[f]or many readers, this book can safely take the place of an entire library." It covers 200 years of antisemitism in its first 100 pages and offers one of the most thorough treatments of modern antisemitism and its influence on Nazi ideology.
6. *Catholics Remember the Holocaust* – This publication from the National Conference of Catholic Bishops is a collection of all the recent and relevant statements by the bishops about the Holocaust and Jewish/Catholic relations. (NCCB: 1-800-235-8722)

Related web sites:

The following addresses represent a sampling of web sites with numerous links designed to help teachers with background information, documents, photos, and possible lesson plan topics.

1. <<http://www.ushmm.gov>> The United States Holocaust Memorial Museum. Click on the “Teaching Resources” for valuable a) Guidelines for Teaching About the Holocaust, b) Holocaust: Brief Historical Summary, and c) Videography.
2. <<http://www.yadvashem.org.il>> Yad Vashem: The Holocaust Martyrs’ and Heroes’ Remembrance Authority. Click on the “Site Map” for a) a FAQs section, b) Teaching Units—a number of successfully tested curricular units developed by educators, psychologists, and historians, and c) Documents of the Holocaust – a multitude of documents from the “Nuremberg Law for the Protection of German Blood” to “Protocol of the Wannsee Conference” to “Letter from a Warsaw Ghetto Revolt Commander.”
3. <<http://www.remember.org>> Cybrary of the Holocaust. A site with numerous photo images, stories from survivors and liberators, and an extensive 11-chapter guidebook for teachers of the Holocaust. Click on “Images,” “Teacher’s Guide,” and “Witnesses.”
4. <<http://www.wiesenthal.com>> Simon Wiesenthal Center. Click on the “Multimedia Learning Center” for a) Teachers’ Resources – especially helpful “Glossary” and “36 Questions about the Holocaust,” b) Multimedia Learning Center—presents topics such as “Resistance and Rescue,” “The World Response,” and “Righteous Among the Nations,” and c) “Virtual Exhibit”—a large collection of photos, including the Lodz Ghetto, Auschwitz-Birkenau, and liberations scenes.
5. <<http://www.mtsu.edu/~baustin/holo>> The Holocaust/Shoah Page. A thorough “Glossary of Holocaust Terms” and “Chronology of the Holocaust.” This site contains many documents, including material on Kristallnacht, the persecution of gypsies and homosexuals, the Nuremberg Laws, and the Nuremberg Trials.
6. <<http://mcgill.pvt.k12.al.us./index.htm>> Theology Library: Resources for the Study of Antisemitism. This site offers over a dozen documents relating to the Catholic church and anti-semitism, among other topics, including letters from Innocent III and Gregory X, and modern church commentary on antisemitism.
7. <<http://jcrelations.com>> A collection of resources and documents from around the world on the topic of Jewish-Christian relations.



A History of Western Antisemitism

On April 8th, 1965 the Second Vatican Council published its 16th document entitled *Nostra Aetate*, “In our age.”

With that single act the Church turned its back on the 1900 years of official and unofficial anti-Judaic and antisemitic teachings and practices. The document directly repudiates and reverses the church’s age-old teachings on the Jews as the killers of Christ and as the forgotten children of God. It declares that “mindful of her common patrimony with the Jews, and motivated by the gospel’s spiritual love and by no political considerations, she deplores the hatred, persecutions and displays of anti-Semitism [sic] directed against the Jews at any time and from any source.” If Catholics are to embrace the fullness of the vision given at Vatican II, we must each be committed to renewal and growth through an honest awareness of our past teachings. Every Catholic needs to understand at least some of the fundamental themes from our history of anti-semitism in order that it may be dismantled and its negative influences eradicated from our society. As with so many of the Council’s principal teachings in the 1960’s, it is really the continued follow-through that will make or break the significance of these teachings.

Understanding the history of antisemitism begins with the principle distinction between anti-Judaism and antisemitism. Anti-Judaism is opposition to the Jewish people because of their religious beliefs. Antisemitism is opposition to the Jews because of their allegedly “biological” or “racial” identity as Jews. The term antisemitism was not actually coined until 1879 when Western culture had essentially traded in a fundamental reliance on God for a newfound conviction in the revelations of sci-

ence. The term is spelled without the hyphen to capture its real meaning as opposition to Jews specifically and not to all Semites in general. Antisemitism of course reaches its diabolical pinnacle with the Nazis in the 20th century, but it has roots in 2000 years of anti-Judaic Christian thought, action and influence.

The Purim story as it is recounted in the Book of Esther is often viewed as the beginning of anti-Judaism. In this tale Haman plots to kill all the Jews because Mordecai, a loyal Jew, refuses to honor the gods of the Persian king. Haman’s attack on the Jews for their beliefs and practices constitutes real anti-Judaism. Events prior to this story (5th century BCE) in which Jews were oppressed, such as the enslavement in Egypt, are more appropriately understood as traditional political oppressions and not religious persecutions. It is only at Sinai that the Jews receive the Torah and become a “people, a nation.”

Oppression of the Jews after the Purim story is almost universally imposed on them for their beliefs and practices as a *religious* rather than a *political* body.

Anti-Judaism in the Christian Scriptures

As Catholics read the “the word of God in the words of men,” we must remember to allow for the very human tendencies of those “men” who authored the Christian scriptures. This is particularly important when considering the anti-Jewish strains within those scriptures. The letters and the Gospels came to be written as the church was just emerging from its “Jewish parent.” This emergence was not an easy relationship, and the youthful church fought vigorously to find its independence and unique identity over and against the larger and more established religious body of Judaism. In the process

of capturing the words of Jesus and the message of God by their own lights, the authors of Scripture seem clearly to have been influenced by a desire to establish Jesus as the definitive and authoritative interpreter of God's Law.

The antagonism between early Christianity and nascent Rabbinic Judaism is a central theme not only for the authors of scripture, but, more importantly, for the earliest interpreters of those scriptures. The distinction between the two groups, Christians and Jews, was by no means clear after Jesus' death, since the early Christians were, by and large, Jews themselves. It is only in time that the "new Church" claims that it will not be assimilated/accepted by the dominant body of Judaism, and thus sets out to discover its own understanding of God's call. During the first few centuries of the Common Era the Fathers of the early church came to interpret the words of the Gospels and epistles with the intention of "demonizing the Jews." For as Jerome says in his Epistle 12.3, they feared that in socializing with the Jews that the Jews would "not become Christians," but that "they will make us Jews."

Today biblical scholars often debate what the contradictory anti-Jewish/pro-Jewish writings of the Gospels and the epistles say about their authors. Were they proto-antisemites, or something all together different? The early church fathers, however, were not so critical in their readings. The earliest interpretations of the scriptures by Chrysostom and his contemporaries were decidedly "anti-Jewish." In its quest to establish itself as the superior bearer of God's Covenant, the early church interpreted the Christian Scriptures with three decidedly anti-Jewish themes. The church fathers claimed that according to scripture:

1. the divine election of the Jews as the chosen people of God had passed to the Christians,
2. that God had rejected the Jewish people, and
3. that the Jews were directly responsible for the death of Jesus (the charge of "deicide").

While it is clear that neither Jesus nor Paul intended these teachings, it is equally clear that the Church fathers did in fact reach the conclusions above, and that the results of these conclusions were catastrophic for the Jews, particularly as Christianity grew in prominence in the Western world. There are innumerable passages in the Christian scriptures, which can be read to justify anti-Judaic or anti-Semitic actions, practices or views, but none are more blatant than the Gospel of John when it says in a passage referring to the Jews,

You are of your father the devil, and your will is to do your father's desire. He was a murderer from the beginning, and has nothing to do with the truth because there is no truth in him. When he lies, he speaks according to his own nature, for he is a liar and the father of lies. But because I tell you the truth, you do not believe me. (Jn 8:44-45)

Anti-Judaism in the Medieval Era

With the passage of the Edict of Milan in the 4th century CE, the Emperor Constantine secured the fortunes of the Christians and sealed the fate of the Jews. As Christians grew in legitimacy and power, the balance of power between the Christians and Jews became woefully imbalanced, and the struggle between them became largely one sided. As the church grew in prominence it sought to "explain" the Jews and to understand their place in the history of salvation. What they determined was largely anti-Judaic. St. Augustine said it most clearly in his famous quotation that "[t]he true image of the Hebrew is Judas Iscariot, who sells the Lord for silver. The Jew can never understand the Scriptures and forever will bear the guilt for the death of Jesus." It is this notion that the Jews bear the guilt of "killing Christ" that fuels all of the anti-Judaism in the Western World. It is known as the "deicide charge" and it legitimizes the violence of the Crusades, the lies of the blood libel and the injustice of the Inquisition.

On the other hand, St. Augustine's teachings also provided the theological basis for securing for the Jews legal recognition within the Roman Empire. It was this recognition that enabled the Jews to survive over the centuries under the rule of "Christendom." For Augustine, the Jews witness to the validity of their bible as divine revelation. Augustine argued that Judaism is necessary to bolster the Christian witness to the world. The Jews were, therefore, to be protected and their worship allowed. While this does somehow define Judaism in light of Christianity rather than as a valid entity unto itself, it nonetheless became crucial to defining Church positions in subsequent decrees and legislation. Thus Popes acting on Augustine's theory were able to enact Canon Laws to preserve the Jews and to prohibit forced conversion.

Still, the early church fathers were worried that newly baptized Christians would fall back into their "Jewish ways" or find the practices of Judaism to be preferable to those of Christianity. To combat this so called "Judaizing" of Christianity, they often railed against Judaism; none more vehemently than St. John Chrysostom, who proclaimed that

The Jews are the most worthless of all men. They are lecherous, greedy, rapacious. They are perfidious murderers of Christ...The Jews are the odious assassins of Christ and for killing God there is no expiation possible, no indulgence or pardon. Christians may never cease vengeance, and the Jews must live in servitude forever. God always hated the Jews. It is incumbent upon all Christians to hate the Jews.

Such accusations became the foundation of all interaction with the Jews. They were mistrusted and marginalized in Western society. While history is always a complex web of interacting trends and movements, it is clear that the persistent characterization of the Jews as the

"killers of Christ" prevented any normalization or true assimilation of Jews into Western Christian culture unless they chose to convert. The "deicide charge" underlies the aggressive slaughter of Jews in the name of the Holy Crusade in 1096. As the Crusaders marched to the Holy Land to liberate it from Moslem "infidels," they felt free to massacre the Jewish "infidels" in their path who "obstinately refused to be baptized in the name of Jesus Christ." Thousands of Jews were massacred in Germany and France. At times such massacres were vehemently opposed by the local bishops and condemned by the Pope. This however was the exception rather than the rule. Additionally, the charge supported the growing myth of the blood libel: that Jews nefariously set out to kill young Christian children in order to drink their blood and use it in reenacting the Passover meal. The myth quickly spread on the popular level. It justified the legislation barring Jews from all economic avenues except money lending. Jews in turn have been saddled with the pejorative stereotypes historically reserved for tax collectors and "money handlers." Finally, it is this perception of Jews as the "killers of Christ" that lends credibility to the inquisitions in France and Italy in 1233 and the Spanish Inquisition in 1478. Since the Jews were "clearly defying the order of God's creation by denying Christ," it was the obligation of all believers to seek them out and make converts of all men. When they failed to convert or pretended to convert, it was concluded that surely they were deserving of the punishment of death and exile.

Antisemitism in the Modern Era

For the Jews of Europe, the demise of Catholic power during the Renaissance and the Reformation did not lead to improved circumstances in the West. While Luther initially courted the Jews in his war against the Church, he ultimately fell back on traditional notions of the deicide charge and became one of the most violent defilers of Jewish life. He goes on

to write the obviously anti-Judaic treatise, “On the Jews and their Lies.” One famous remark claims,

[w]hat then shall we Christians do with this damned, rejected race of Jews? First their synagogues or churches should be set on fire...Secondly their homes should likewise be broken down and destroyed...To sum up, dear princes and nobles who have Jews in your domains, if this advice of mine does not suit you, then find a better one so that you and we may all be free of this insufferable devilish burden—the Jews.

Some schools of thought claim that in making such remarks Luther set the stage for the evolution of anti-Judaism into antisemitism, and inadvertently becomes a hero to the likes of Adolph Hitler and the Nazis.

The unity of the medieval world under Catholicism lent itself to a relatively universal treatment of the Jews across Europe. With the political splintering of the modern world into diverse principalities and eventually nations, the Jews became subject to the whims and passions of each distinct European locale. With the rise of the Enlightenment and the subsequent diminishment of religious power, the oppression of Jews became tied less to religious disapproval and more to political theories of equality and citizenship. The development of nations gave rise to the development of “unique or particular” identities, i.e., nationalism and the subsequent notions of “national identities” and “national pride.” This eventually paved the way for definitions of the Jews as a distinct body along “racial” or “biological” lines. Anti-Judaism evolves into anti-semitism: opposition to Jews based on “racial” or “biological” definitions in lieu of religious beliefs or rituals.

While the Jews attained some notion of citizenship in France, their comfort was short lived.

From as early as the 1100's and into the twentieth century, they found themselves continually expelled from one country and another. They were repeatedly deemed unworthy of the right to live in a chosen land. When they were permitted to live in certain lands, such as Russia, a projected sense of “unworthiness” legitimized violence against them. Thus it is that up until the Holocaust one of the hallmarks of Jewish life in Europe was the suffering of periodic pogroms or violent attacks and massacres. These assaults were generally rooted in emotional hatred; a hatred that would subside and lie dormant until another burst of violence reared its ugly head. It is important to note that Hitler intentionally relied on a rational hatred that would be sustained and permanent. Thus it is that the Holocaust was able to maintain a prolonged assault on Jews that went beyond “mere beatings” and sought a total annihilation of the Jews.

In conclusion

The Jews were a unique people from the beginning. Holding to their monotheistic beliefs in a sea of polytheism, they gradually came to see themselves as a people chosen to bring an ethical code and lifestyle to a world chosen by God. Their distinctive dietary laws, matrimonial teachings, dress and convictions set them apart from much of the ancient, medieval and modern worlds. Nonetheless they were successful in enduring oppressive rulers from the Egyptians, the Greeks and the Romans of the ancient world to the Catholic and secular empires of recent history. It is ultimately the intolerance of the Jews by the Christians that becomes the enduring legacy of hatred in the Western World. We as Catholics bear that legacy. We must understand it so that we might dismantle the lies it contains and establish a harmony of relations truly consistent with the teachings of Jesus Christ as they are presented to the world in the writings and spirit of the Second Vatican Council.



Critical Moments in the History of Anti-Judaism and Western Antisemitism

1. The Purim story took place in Persia in the 5th century BCE. Esther was the Jewish wife of King Xerxes. She revealed herself as a Jew to the king in order to save her people. The people were threatened by the evil court advisor, Haman, who was offended that Mordecai, a Jew, would not bow before him.
2. Apion was a first century Egyptian writer who catalogued early anti-Judaic ideas in his “History of Egypt.” He notes the first ideas of a blood libel.
3. The first recorded pogrom occurs in 38 CE under Emperor Caligula.
4. In the second to sixth centuries CE, interpretations of the Christian Scriptures (New Testament) claim that the election of the Jews has passed to Christians, that God has rejected the Jews and Judaism, and that the Jews killed Christ (the deicide charge).
5. Constantine and the Edict of Milan in 313 CE legitimizes Christianity, and puts it on the road to being the dominant faith of the Roman empire and the European world.
6. The Justinian Code (525 CE) legislated that Jews had limited civil rights, were not allowed to build synagogues, read the Bible in Hebrew, give evidence in court or celebrate Passover before Easter.
7. Gregory the Great (590–604 CE) passes Canon Laws that protect the Jews and forbid forced conversions.
8. Nine official crusades are launched between 1096 and 1272.
9. The blood libel myth for Christians technically begins with ritual murder charges in England in 1144; the myth is anything related to the idea that Jews murdered Christians, and used and/or drank the blood of Christians for nefarious purposes.
10. The Third (1179) and Fourth (1215) Lateran Councils legislate against the Jews in their civil rights and dress, including the wearing of a badge.
11. The Inquisition takes place under the leadership of Popes Gregory IX and Innocent IV in the 12th and 13th centuries. The goal was to suppress heresy in Northern Italy and Southern France.
12. In 1492 Ferdinand and Isabella expelled the Jews from Spain by demanding that they either convert or leave. Torquemada was the first Inquisitor General of the Spanish Inquisition.
13. Expulsions occurred in England (1290), France (1306, 1322, 1394), Germany after the Black Death, Spain (1492), Portugal (1496), and the Papal States (1596).
14. Nationalism is a problem for Jews because it almost always bonded individuals through politics and economics in ways that portrayed the Jews as the outsider.

15. Luther often referred to the Jews as well poisoners, murderers, and parasites. He advocated burning their synagogues.

16. Voltaire claimed that Jews were “stubborn, greedy, perverse and ‘particular,’ kept to themselves” and could not be assimilated into an enlightened society, no matter what they did.

17. The term “antisemitism” was coined in 1879 by Wilhelm Marr who hated the Jews. He was trying to explain how the Jews could be hated not simply as a religious people but rather as a “racially defined” entity.

18. In 1894 Captain Alfred Dreyfus, a Jewish officer on the French general staff, was framed for treason, convicted and sentenced to life imprisonment on Devil’s Island. Though he was exonerated 10 years later, the “Dreyfus Affair” was an appalling show of antisemitism and motivated Theodor Herzl to write “The Jewish State: A Modern Solution to the Jewish Question,” which, in turn, led to the development of the Zionist Movement.

19. In the early twentieth century *The Protocols of the Elders of Zion* was published. This was a forgery that claimed to be the notes from an international meeting of Jews to conspire to dominate the world. They were quickly embraced and widely distributed by many powerful leaders including Henry Ford who reprinted excerpts in his paper, “The Dearborn Independent,” until a lawsuit stopped him.

20. The Second Vatican Council gathered the Catholic Bishops from around the world to consider the place of the Church in the modern world. In 1965 the Council issued the document, *Nostra Aetate*. In its discussion of the relationship of the Church to non-Christian religions, the church formally repudiates 2000 years of anti-Judaic teachings and practices.



Judaism Today

Justice, justice you shall pursue – Dt 16:20

A study of the Holocaust necessitates at least some awareness or even an appreciation of modern Judaism or Jewry, a term which implies the cultural life of Jews as distinct from the strictly religious notion. While it is impossible to capture the wide range of diversity within the contemporary Jewish world, the six items listed below will offer Catholics an enlightening glimpse into contemporary Judaism.

Mitzvah—(MITS-vah) *to do good deeds / Commandment*—Popularly understood as the doing of a good deed, it is more precisely understood as a commandment to do such deeds. Since it is a commandment one must see the doing of good deeds not as a purely voluntary option but as an obligatory facet to the ethical life of Jews. The idea is that to be a good Jew one must do good deeds.

Tzedaka—(ts-DA-ka) *Justice, Righteousness*—“to give tzedaka” is to give charity as a component of extending justice and righteousness in the world. In its simplest form it is similar to the Christian teachings to care for one’s neighbor, to give alms to the poor and to care for the needy in society.

Tikkun Olam—(TEE-koon OH-lom) *Repair the world*—Performing deeds of justice is perhaps the most important obligation of Judaism. A central teaching of Judaism is that all Jews have a responsibility to the larger world community. Through ethical living one contributes to the perfection and well being of human beings living here on earth.

Hillel (1st century CE)—“Judaism’s model human being”—He was famous as an intellectual giant who placed the idea of doing justice at the heart of Judaism. He is known for his numerous insightful proverbs, which are among the collected wisdom contained in the “Ethics of the Fathers” (*Pirkei Avot*). One classic aphorism from Hillel is “If I am not for myself, who will be for me, and if I am only for myself, what am I?”

Theodor Herzl (1860–1904)—He led the cause for a return to the land of Israel in the latter half of the 19th century. Jews came to realize, especially after the Dreyfus Affair, that as long as Jews lived in non-Jewish societies they would be vulnerable to attacks as scapegoats for the problems of those societies. Herzl became the critical voice in the call for a return to Zion, i.e., the Zionist Movement.

Abraham Joshua Heschel (1907–1972)—He is the quintessential Jewish leader and religious activist. He is seen as the Jewish Martin Luther King, Jr., and marched with King during the civil rights movement of the 1960’s. Heschel’s view of religion is that it is inherently socially active.



End Notes

1. Cardinal Keeler mentioned especially Père Jacques Bunuel of France, Blessed Bernard Lichtenberg of Germany, the Polish Catholic organization, ZEGOTA, and Polish and Italian Catholic nuns whose deeds have recently been recounted in Ewa Kurek, *Your Life Is Worth Mine: How Polish Nuns Saved Hundreds of Jewish Children in German-Occupied Poland, 1939–1945* (New York: Hippocrene, 1997) and Margherita Marchione, *Yours Is a Precious Witness: Memoirs of Jews and Catholics in Wartime* (New York, Mahwah: Paulist Press, 1997).
2. Homily 4:1, 1:4.
3. Ennaratio in Ps. 58:1, 2; Ps. 56:9.
4. According to Edward Flannery in *The Anguish of the Jews*.
5. Raul Hilberg has a famous outline entitled, “Canonical and Nazi Anti-Jewish Measures.” In it he outlines 15 canonical laws that have direct parallels in Nazi law. One such example is the Lateran Council’s decree of marking Jewish clothes with a badge and Nazi legislation in the decrees of September 1, 1941. It is important to note that some of the canonical laws cited were applied universally in the Church while others were restricted to specific regions and principalities.
6. My students are often shocked to hear the Nazis carried almost 30% of the popular vote seven years after the publication of *Mein Kampf* and its antisemitic tirades. They are shocked, that is, until we talk about how many of them have read a book by a politician or an essay or even the newspaper. The result is that none of them have read any political works or intend to read any, but all of them intend to vote just as soon as they are old enough to do so.
7. Nowak, Susan. “To Stand Before the World as the Church Repentant.” *Holocaust Scholars Write to the Vatican*. Edited by Harry James Cargas. Westport, CT: Greenwood Press. 1998, p.71.
8. For more information on rescuers please refer to Dr. Tec’s book, *When Light Pierced the Darkness* (Oxford University Press, New York, 1986), and her autobiography, *Dry Tears* (Oxford University Press, New York, 1982).
9. “The Documents of Vatican II,” Walter M. Abbott, S.J., (p.661).
10. Two areas of dispute are Pius XI’s encyclical on the German Reich, *Mit Brennender Sorge*, in 1937, and Pius XII’s Christmas message in 1942. Some scholars see in these works clear refutations of Nazi ideology. Others do not.
11. Reconstructionists are a relatively new development, and are not always included with the other “main” three affiliations.
- *12. Caporino, Grace and Rose Rudnitski, “General Guidelines for Teaching About Intolerance and Genocide,” in *Teaching for a Tolerant World*. Danks, Carol and Rabinsky, Leatrice B., editors. National Council of Teachers of English: Urbana, IL, 1999. p.6.



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About the Cover

Acting as a continuous screen behind the Holocaust survivor are two prayers. On the left in Hebrew is a portion of the *Kaddish*, the Jewish prayer recited in memory of one's loved ones. Though not in the cover art, the opening line to the *Kaddish* is "Magnified and sanctified be God's great name in the world which he created according to His will." On the right side in Latin is an excerpt from "in *Paradisum*," an ancient hymn of the Church often sung at funerals. The opening line for this song is "May angels guide you and bring you into paradise and may all the martyrs come forth to welcome you home; and may they lead you into the holy city, Jerusalem."

About the Author

Daniel C. Napolitano taught in Catholic Schools for fifteen years. He was a faculty member at Georgetown Preparatory School in Rockville, Maryland, where he taught a course in Holocaust Studies entitled "Human Dignity in the Modern World." He received his M.A. from The Catholic University of America, and his B.A. from St. Pius X College. He was among the founders of "Bearing Witness," a program designed to teach Catholic educators about the history of the Holocaust and the history of antisemitism. "Bearing Witness" is co-sponsored by The Catholic Archdiocese of Washington, D.C., The Anti-Defamation League and The United States Holocaust Memorial Museum. In 1996 Napolitano was awarded a National Endowment for the Humanities scholarship to study English History in Nottingham, England. He was selected for *Who's Who in America's Teachers* in 1996 and 1998. He is a recipient of both the United States Holocaust Memorial Museum's Mandel Teacher Fellowship for 1997–98 and the Mandel Advanced Funding Project for 1998–1999. In 1998 Napolitano became the Project Director for the *E Pluribus Unum* Project: an interfaith conference on social justice for Catholics, Jews and Protestants. He lives in Gaithersburg, Maryland with his wife, Karen, and their children, Elena, Max and Benjamin.

Mr. Napolitano is now Director of Education at the United States Holocaust Memorial Museum. The website for the museum is <http://www.ushmm.org>.



Notes

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